

THE  
COUNTRY-MANS  
CATECHISME:  
OR,  
THE CHURCHES PLEA  
FOR  
TITHES.

*Wherein is plainly Discovered,*  
The *Duty* and *Dignity* of Christs Ministers,  
And the Peoples duty to them.

---

By <sup>OREMAN</sup> R. B. D. Fellow of  
Trin. Col. Camb.

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המעשרות סגן לעשר  
*Decima sepes sunt divisiis.* Pirke. Ab.

NAZ.  
[ Φανερώς πολεμῶσι τοῖς ἱερεῦσιν ἐβδόνον ἔχοντες εἰς παιθωτὴν εὐσέβειαν.

EXOD. 16, 8.  
*Your murmurings are not against Us, but against the Lord.*

---

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To the Nobility, Gentry,  
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Commons of this Realme.

RIGHT HONORABLE &c.



*T*is a sad charge which a proud \* Jesuite layes *Qualiter.*  
upon our Nation, where he sayes that there is  
no Heresy, since the first noise of the Gos-  
pel, arisen in the Church of God, where-  
with the reformed part is not stained,  
and polluted. I heartily wish that the growing impie-  
ties which gather strength daily, and deface our Church,  
did not embolden our Adversaries in pressing that  
charge.

To prevent the farther growth of Sinne and Heresies,  
There is ( as I humbly conceive ) no better way then to  
maintaine and uphold Christs Ministerie, A calling so  
laborious and usefull, if we respect its end and duty, ( as it  
is honorable, if we consider its Dignity, ) that those, who  
deny their assistance by way of maintenance to support it,  
doe that in facto which will degrade Christ from his  
Throne, I meane, The Truth of the Gospell, whereby he *Psal. 9. 4.*  
is advanced and set up in His Royall glories above all  
Schismes and Heresies.

The Ministers of the Gospell are Christs † Watch- *† Jer. 6. 17*  
men *Ez. 13. 7*

## The Epistle.

men, and Truths Champions; discountenance and destroy these, you will presently find an invade or invasion made by Christs Enemies upon Truths territories, and bounds, from whence will follow a corrupting of the Holy Scriptures, a wresting of them to privat ends, and with these mischeifes a traine of miseries, the unhappy issue of divisions in Iudgement and Opinions.

2 Pet. 3. 16

These two are  
joyn'd together  
twice in one  
chap. Zach. 8. 16.  
19.

Truth is the Mother of Peace, which is Religions Nurce. The preservation of which three together with the Reverend Fathers and true Sonnes of the Church, as it is the subject of my daily devotions, so it is the aime of my unworthy endeavours in this ensuing Treatise, wherein I shall make it cleare to the eye of an Impartiall judgement, that either by altering the manner of payment, or diminishing the matter of the Ministers maintenance, that holy function will in a short time be quite extinct, when the workmen shall be discouraged and forced to neglect their Calling for want of that wages which is allowed them by God, and established by the Lawes.

Psal. 19.

Psal. 26.

I beseech you lay to your hearts two remarkable passages in this Treatise, one concerning the miseries of Germany, which began with the deniall of paying Tithes to the Clergy; The other concerning the Scots, now thrown down, by the strength and valour of our Nation, from the Pinacle of their pride, to that low and despicable condition, which might deserve pity, were the sufferers onely men and not Scots, never true friends to the English, as appears by our Stories. They find now by sad experience that Sacriledge and Presbytery, are not sure leggs to trust to in the motion of an Army, &c.

I shall rake no longer in this sore; onely subjoyne that wholesome rule by way of prescription which S. Aug. left to

us.



## The Epistle

*us in one of his* † *Sermons*, De aliorum plagis medicamentum faciamus vulneribus nostris, *To make a plaister of* † *Serm. De verbis Domini.*  
*other mens miseries to heale our own wounds.*

*When a sinne marches in the Van, and a judgement followes in the Rere, it is no rashnesse to say that the one is the cause of the other. And when Sinne like Pharez, breaks out in our lives, judgement like Zarah will break in upon us. Therefore you may assure your selves that the eye of Justice is not asleepe, so as to spare and connive at a sinne in one age or people, which it hath severely punished in another. Thou shalt drinke of thy Sisters Cup deepe, and large, &c. so said God by his Prophet to Aholibah (i.e. Hierusalem) that followed the whoredomes of Aholah, i. e. Samaria. Oh therefore venture not on that bridge of Sacriledge, from which so many have been thrown off and drown. But like good Patriots, like these Nobles and Rulers (who with their Swords and Speares did protect their brethren the Jewes, whilst they built the wall of Hierusalem, Nehem. 4.) Assist the Clergy with the Swords of your power, and support them with the Speares of your exemplary contributions, opposing those Sanballats, and Tobiahs, those Gesheims of the Contry, who endeavour to deale with them not only as David did with Saul; i.e. cut off a lap of their garment; but also (which is more barbarous) as the King of Ammon did by the messengers of King David, who shaved halfe of their Beards, and cut off their Garments to the middle, &c. By a Clergy, the Ministers, so polled and made deformed, God cannot be glorified; (For from contempt of the person ever did, and will flow a contempt of the Word) and those who thus dishonour God in his Servants, must not looke to be honoured by Him nor glorified.*

To

## The Epistle.

*To prevent all those mischiefs which did ever attend the Sacrilegious and Dispersers of Gods Prophets, accept of this my humble Dedication; and Advice, (who was stirrd up by God, and not engaged in this work by any hope of profit, having no peculiar charge of Soules) Date, Reddite, Give and Restore what is due to the Ministry; So may you reap the benefits of their powerfull Prayers, and amongst them his, (who seeks not yours but you.) And desires to approve himselfe (as S. Paul did to the Corinthians)*

2 Cor. 12. 14

2 Cor. 4.

Your Servant for Iesus sake,

R. BOREMAN.



### Errata.

**P**Age 1. l. 3. r. Those. p. 1. l. 19. r. office of. p. 3. l. 23. r. sufficiency to discharge.  
Ibid. p. 3. l. 27. r. Voyce for Dove. p. 6. l. 25. r. furnished, and fitted.



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COUNTRY-MANS  
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SECT. I.

*The end and necessity of the Ministry.*



**L**T is the property of *Lions* (as the Naturalist observes) to get their prey by jumps : So in a manner doe these presumptuous Christians, who regard not what *God* commands, but expect what he hath promised, who catch at the end but neglect the means : Such are of a *Lion-like* disposition, they are not Christs *Lambes*, they want humilitie and meeknesse, in that they rebell against his word, and are wanting to that Obedience which is the marke of Christs sheep, (*Joh. 10.*)

who *bears his voyce*, and follow him in the wayes of his precepts, and holinesse, which is the onely way to happinesse. Joh. 10. 27.

Now this Happinesse (or the Salvation of our Soules) being the maine of all our enlarged desires, the end of our Faith, and that which we should drive at in our best and most active endeavours, The ordinary meanes of Salvation, and that which God in his mercie and providence hath appointed for the begetting and increase of Faith in us, are the *Word* and *Sacraments* ; In the Administration whereof, together with the \* power of the keyes, consists chiefly the office Ministers ; who are resembled by those seven pipes, (which the Prophet *Zacharie* saw in the Vision) that conveyed the Oyle which dropped from the two Olive-trees into the Lampes of the *Candlestick*, all of Gold, with a bowle upon the top of it. This was a Type or resemblance of Gods Church, the Congregation of the Faithfull, who receiving into their Soules with a joyfull faith and thankfulnessse the oyle of Gods

\* Mat. 16. 19.  
18. 18.

Zach. 4. 2.

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word distilled into their eares by the voyce of his Ministers shine bright in heavenly Graces and good workes.

The Inference or Conclusion to be drawn from this first Section is, that the office of a Minister is a speciall Ordinance of God, who in his divine Wisdome and fatherlie providence hath ordained the Ministerie for the suppressing of sinne, and Satan, and the enlarging of *Christ's* Kingdome in the conversion of Soules. Therefore those Ministers that are laborious in their calling, are worthy of all respect and reverence, even for their workes sake, as the Apostle exhorts, *1 Thes. 5.* Now we beseech you brethren, that ye know them which labour among and are over you in the Lord, and admonish you, that ye have them in singular love for their workes sake.

*1 Thes. 5. 12.*  
\*3.

### S E C T. II.

*How to distinguish true Ministers from false pretenders.*

**I**N the second place, that we be not deceived in the persons of men, nor deluded with outward appearances and shadowes of profession, that we may distinguish a *Simon Peter* from a *Simon Magus*, an humble *Paul* from a proud *Diotrephes*, a *Jeremie* from a *Shemaiah*, a *Wolfe* from a *Sheep*, a true Minister from a false Intruder, and a dissembling Hypocrite, we must know that they onely are true and lawfull Ministers who are called and sent by God, having received authority from him to preach or publish his holy word. If it should be demanded, How a man may know that he is called and sent by God? To this I answer, seeing that God does not now speak from Heaven by an audible Voyce as he formerly did to his holy Prophets, and seeing that we must not now look for Visions, and Apparitions, by which meanes God conversed with his Servants in former times, you must embrace this position for a truth without all exception, That God in generall and common duties speakes to Us out of his word, But in particular (where the word in plaine termes serveth not, but is silent) he speaks to a man (whom he intends for so high a Calling as the Ministerie,) these two waies, by the Voyce of his owne Conscience, and by the Voice of the Church.

*Act. 8.*  
*3. Ep.*  
*Joh. 9.*  
*Jer. 29. 24.*

*1 Sam. 3. 4.*  
*Dan. 10. 6.*  
*1 Kings 19. 9.*

*Two waies of  
God's calling to  
the Ministerie.*

Would you then know whether you are sent and called of God?

God? First examine thine owne Conscience, Try whether thou findest in thy selfe these two properties required in lawfull Ministers, *Ability*, and *Willingnesse*; put thy selfe to examination whether thou findest thy selfe furnished with those gifts which are requisite for so high a Calling. As, good expression, a good memorie, skill in the three Languages, *Latin*, *Greek* and *Hebrew*, a deep knowledge in the Holy Scriptures and the Ancient Fathers, with Moderne writers, &c. Secondly, trie and examine thy selfe whether thou beest *Willing* to undertake this calling, whether thou hast this testimony from thy enlightned Conscience, that thou desirest to serve God in this function or Calling above all others, without all worldly and Sinister respects, not aiming at thine owne profit or credit, but onely at this, that in the Conversion of Soules God may be glorified. When thou hast sifted thy Conscience and findest thy selfe thus willing, and stirred up by some inward motion of Gods Spirit, then wait upon the Sanctuary, put thy selfe into those scales, signifie unto the Church; that is, the Reverend Pastours of it; declare unto those thy willingnesse to attend God in this Spirituall and Divine office. And if upon signification of this thy *Willingnesse*, They, whose office it is to ordaine Ministers, shall, upon triall made of thy gifts and learning, approve of thy desire to serve God in the *Ministerie*, and of thy sufficiency discharge that service, and thereupon give thee a Commission by imposition of hands to undergoe so great a work, upon these grounds thou maist conclude that thou art lawfully called, and this calling is as effectual and of as great Validity, as if God should by a Voice from Heaven speake unto thee.

The practise of the Apostles in ordaining *Presbyters*, and the charge which Saint Paul gives *Timothy* the first Bishop of the Church of *Ephesus* (which charge concernes those, and those onely who are the Apostles successors) that practice of the Apostles, and this latter charge, together with Saint Pauls direction to *Titus*, the first Bishop of the *Cretians*, are so many strong evidences to confirme this Truth, that they who *Abimeaz* like will be running before they be sent, those who will not put themselves upon the trial of the Church, but upon private motions, and carnall respects underrake the Priests office, such men are

Act. 14. 23.  
1 Tim. 5. 22.  
Lay hands suddenly on no man.

Tit. 1. 5.  
2 Sam. 18. 22.

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guiltie of high presumption, and shall bring upon themselves swift destruction, 2 Pet. 2. 1. The Apostle to scare all men from such audacious attempts and practices, adds moreover, ver. 3. that the judgement of such bold intruders is not farre off, and their damnation *sumbrish* not.

My second Inference from this second Section shall be this, that if to be gifted only be a sufficient ground or warrant for any *Mechanick* to undertake the ministeriall calling, then may a Common Souldier take upon him to be a *Colonell* or *Captain* without any farther warrant or Commission, and onely because in his owne conceit he is better skilled in Martiall affaires then others. under whose command he is: This bold Usurpation will not be tolerated in a Souldier, neither will God tolerate that in a *Weaver* or *Taylor*, who shall skip from the Shop-board into a Pulpit. They must expect for their Pride to be degraded by God, and to be cast (unless they repent of their sawcie wickednesse, and returne to their Callings) into the bottomlesse pit of Hell, where they shall once more preach (or rather howle) among the damned (some of which have been by their false doctrines seduced) Their Text then shall be, *Woe unto us, We are undone, We have sinned in leading Soules to Hell, in Corrupting them by our damnable Doctrines tending to Sedition, Treason, and Faction, to the overthrow of all Government which God hath appointed for the quieting and settling of the Church and State in peace and true Religion, &c.* This exclamation or lamentation shall be a part of their Sermon there, which shall never have an end, never come to a Conclusion. Let me then perswade with all meeknesse and tendernesse all those who have Usurped the *Priests* office, to looke back upon their callings which they have deserted, and remember two Texts which I shall commend to their Consciences: the first is this, Let everie one abide in that calling, wherunto he hath been called. 1 Cor. 7. The second is that of Saint Paul, 1 Cor. 11. *Be ye followers of me even as I am of Christ Jesus.* Now Saint Paul did not preach untill it was said to him, *Arise and goe, &c.* This voyce came to him from Heaven: We must expect no such voyce now: We who are *Ministers* of the *Gospell* have a warrant to preach, being called to it by the *Church*, whose voyce is the voyce of God. If that bids us goe and preach, if we then goe and

Lam. 5. 16.

1 Cor. 7. 20.

1 Cor. 11. 1.

Ag 9. 6.



and not before, then are wee lawfully called. And this is the ordinary way, the *foregate* by which and through which we are to passe and enter into the function of Ministers.

As for that *Postern*, that *back-dore* of Revelations and private Motions which the *Illuminators* of the times, the *Anabaptists* pretend unto, our Saviour himselve testifies that those who enter that way are *Theeves* and *Robbers*. So they are indeed, for they steal away the affections of the People from their lawfull Governors, they pick mens pockets to enrich themselves, whilst they impoverish their auditors, by destroying their Soules, which they will bereave of future happinesse, if men beware not of them in time and avoyd their private \* meetings, &c. But let the Acts of the Apostles, as well as their Doctrine be the rule of our practice; let us propound them and the Prophets for our imitation. The Prophets of the *Old Testament* and the Apostles of the *New*, did not prophesie nor preach till they were sent: God bid *Isaiah* Goe, &c. *Is. 6. 9.* And he bid his Apostles Goe, &c. *Mat. 28. 29.* These latter and the former were extraordinary Ministers of both Testaments, they had the gift of *Prophecy*, *Languages*, and *Miracles*, However they waited upon God for a Commission, they went not till they were sent. And this their act may sufficiently convince those of a forward presumption, who goe before they be sent, and dare preach when they are not called by the *Church*, having not those extraordinary gifts, nay wanting sometimes even reason and common sence; so that their boldnesse is without all excuse.

Joh. 10. 1

\* Which a Father rightly calls

σκήλατα λη-  
στῶν καλαγῶ-  
για δαμνόντων.  
Basil. i. c.

The Denes of  
Theeves, and  
Innes of De-  
vills.

I except those  
from this charge  
who preach upon  
triall within the  
Prædicts of the  
Universities.

### SECT. III.

#### The Dignity and Duty of Christs Ministers.

**T**He next thing in order to be considered is the dignity of the Ministeriall Calling, which I shall a little insift upon, chiefly for this reason, to vindicate that Function from scorne and contempt, into which it is now unhappily fallen, partly through the *Pride* and *Insolence* of some; partly through the *Sloth* and *Ignorance* of others, who forget how high their calling is, and remember not whose servants they are, and what the grand titles are which God in his Word affixes to his Ministers.



Rev. 2. 1. 3. 1

2 Cor. 5. 20

Eph. 6. 20

Job 33. 23

Ezech. 22. 30

Jer. 15. 19

They are sometimes termed *Angels*, that is, *Messengers* and *Ambassadors*; to intimate thus much unto them, that it is their office to publish Gods Word (*ipso tali*) as it is Gods Word, and to deliver it as they received it, not mingling the drosse of their own corrupted fancies with it. For *Ambassadors* and *Messengers* carry not their own Message, but the Message of their Lords and Masters by whom they are sent. They are likewise called *Interpreters*; Job 33. They are Gods *Interpreters* to the People, and the Peoples to God. Their office is to reveale the Will of God to Man, to discover, and that plainly and powerfully in the Demonstration of the Spirit, the meanes whereby God is reconciled unto us, that is the Death and Passion of his Son *Christ Jesus*. Hee is likewise the peoples *Interpreter* to God, i.e. His Office is to stand in the gap betweene Gods Wrath and them, to intercede with God for pardon of their finnes, to pray in Christs Name for his blessings and Graces to be powred upon them, and to give thanks in their Names for mercies received. In regard of this twofold Office it is, that the Prophets of old and the *Ministers* of the Gospell are called *the mouth of God*, Jer. 15. Now if we are appointed by God to be his *Interpreters*, it is required of us and fit that we have *the Tongue of the learned*, Is. 50. 4. That we may know how to speake a word in season to a Soule that is under any Crosse or Tribulation, either outward or inward. Now a man cannot be said to have the *Tongue of the Learned*, unlesse he be furnish'd, fitted with humane Learning, which comprises the speaking with diverse tongues, especially those *Three* which were written not without mystery upon our Saviours Crosse. Secondly, he must be furnished and that fully out of the Word with the knowledge of God in all his relations and properties: which knowledge being enlarged and spread more fully to us in the writings of the *Fathers* and *Moderne Writers*; these also are to be studied and looked into by those, who would justly deserve the name or title of *Interpreters*. And lastly, they must be inwardly taught by the Spirit: They must be experimentally acquainted with the wayes of God, they must be thoroughly purged and sanctified. Their hearts must be cleansed from all filthy lusts and uncleannesse, Their understandings cleansed from all darknesse and

erreurs,

errors, that so they may deliver with comfort and successe those saving truths which shall peirce the heart, and convince the conscience of obdurate sinners. I appeale then to the judgement of knowing Christians, whether the illiterate and untaught *ἀνεμολόγοι*, the printers of this age can justly deserve the name of *Divine Interpreters*.

To conclude this third *Section*, concerning the dignity (under which I have likewise touched the Duty) of Ministers, They are called by our Saviour himselfe, *Mat. 5. The light of the World*; which title is appropriated to our Saviour himselfe, *Joh. 8*. They are the great *luminaries*, or lights which Christ hath set up in the Candlestick of his Church. A Minister that is tongue-tied, and silenced by a continued habit of sloth, is a candle put out, yet abiding in the socket. He that teaches others, preaches to the People, yet is not reformed himselfe, but lives in all profanenesse, such a one is like a candle that has a thiefe in it, and wants snuffing; There is a bad life to be amended which hinders the operation of the Word, and darkens his Doctrine, so that the people are little or nothing at all edified by his Preaching. But he whose godly life is a *comment* upon the Word; He who marches before the people with a spirituall Sword in one hand, and a Flag in the other; He that preaches *in season and out of season*, i. e. omits no opportunity to kill sinne in the people, to mortifie their corruptions by scaring them with the Lawes terrors, and sweetning these sowre pills with the Sugar of Gospell-comforts; And if in the meane time he display himselfe in the eye of the People by an holy, vertuous, and unblamable life, being *an example to the flock* in sobriety and good works; such a one is a true light that shines in perfect brightnesse, such a one shall shine one day like the *Sun* in its greatest glory, when he shall receive the fruit of his labours, the glorification of his Soule and Body. Oh that it might please God so to worke upon all our hearts, that we might all thus shine in the eye of the World in Learning, Pains-taking, Humility, and Holiness.

Mat. 5. 13.

Joh. 8. 12

2 Tim. 4. 2

1 Pet. 5. 3

Dan. 12. 3

S. A. C.

## SECT. IV.

*The contempt of godly and painfull Ministers, how dangerous.*

\* 2 Cor. 6.

H. Grot. in Joba.  
20, 23.

The power of  
the Keyes an-  
nexed to the  
Ministry.

**I**N the fourth place, because that the calling of Ministers is through the subtilty, and malice of Satan and his complices, so undervalued in these licentious dayes, I must from God who stirred me up to this worke, and sent me with this message, tell the proud and haughty men of this age, that in despising us they despise God, whose συνεργοι, \* Co-workers and Commissioners we are. Our Commission is set downe in two severall places, Mat. 16. 19. Joh. 20. 23. *Whatsoever you loose in Earth shall be loosed in Heaven, and whatsoever you shall bind upon Earth shall be bound in Heaven. Whosoever's sinnes yee remit they are remitted, and whosoever's sinnes yee retaine they are retained.* This latter, as the learned Grotius upon the place asserts, is but an explanation of the former; and both pointed at by the Prophet Isaiah, c. 44. 45, 46. *Hee confirmeth the word of his servants, &c.* And the meaning of all in brieffe is this, that God who is faithfull in his Promises, and infallible in his Performances will ratifie in Heaven what we Ministerially affirme on Earth. Thus when we finde upon sure and certaine grounds, that a man hath truly repented him of his sinnes, we have authority from God to pronounce the forgiveness of them, to say, *Thy sinnes are pardoned,* and we have Gods promise that he will pronounce the same in Heaven at the very same time or instant.

And this Ministeriall absolution must needs quiet and settle the troubled Soule of an humble Penitent, when he shall consider what God, who is Truth it selfe, hath promised, it is, *to confirm the Word of his servant, the Minister, to worke together with him, who is Gods Deputy on Earth, and the Vicar of the Heavenly King, from whom he is sent, whose word it is which he publisheth, and by vertue of whose Commission, and Warrant hee pronounces pardon to that man, who out of a deepe sight of the foulness and danger of his sinnes, shall heartily bewaile them with unfained teares of contrition, and promising by Gods grace to lead a new life for the time to come. If we declare to such a one his rightconnesse,* that for the merit of Christs

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Obedience and Satisfaction made to Gods Justice, his finnes are pardoned, his person justified, *God will have mercy on him*, and save him from destruction, as *Elihu* said to *Job* c. 33.

That which I inferre from this fourth *Session* is this, To perswade all men to acknowledge it to be the Will of God, that his Ministers be had in reverence as for their *Workes sake*, so for this peculiar benefit, which God hath bequeathed to them, annexing his Promise to it, that whose finnes they pronounce pardoned, to him they are remitted. And thus as men dread a Judge, and honour the Physician, so ought they to doe the like to Ministers, who are both *Judices* and *Medici Spirituales*, Judges and spirituall Physicians. For having a spirituall eye to judge when repentance is unfained and hearty, upon due and certaine knowledge of this they may assure a penitent that his finnes are pardoned, which assurance is a cordiall to a wounded Soule, a *Julip* to a perplexed conscience; It cooles the burning Feaver of a troubled spirit, it is the quintessence of comfort, the height of satisfaction, and the marrow of delight to those that have felt the burden of their finnes, and have upon absolution been eased of it.

1 Thess. 5. 13

As then wee respect the *Lawyer* for his ability in declaring the true state of our cause, the *Physitian* for discovering the state of our Bodies, will you not afford the like or greater respect to your godly *Ministers*, who declare unto you the state of your Soules, and after discovery of your distemper can apply a *Soveraine Medicine*, compounded of the Word and Promises, to cure you of your inward maladies? Oh how disagreeing, and repugnant to that respect which God would have given to them, is that barbarous cruelty which has been of late years practised and exercised upon their persons! If this be not to act the part of the ancient *Giants*, or of a *Julian*, to defie God, and to fight against heaven, I refer it to the judgement of all good Christians, who have learned and practised that counsell of the Son of *Syrac*, otherwise called *Ecclesiasticus*, *To feare God and honour his Ministers*. But wherein doth this honour consist? The answer to this quere, shall be the sum and subject of my future discourse, and the close of this *Treatise*.

Ecc. 7. 29

## S E C T. V.

*Wherein the honour which is due to Christs Ministers doth consist.*

1 Tim. 5. 17

**T**hey that *labour* in preaching or publishing the Word, where-by Christs Kingdome is enlarged, such according to the Apostle *deserve double honour*. What this *double honour* is hath been controverted by some, and those learned men; but to omit disputes as not suiting with vulgar capacities (to which I fit, and porportion my Discourse) I take this to be the meaning of that Text, 1 Tim. 5. 17. That laborious painfull Ministers are to be rewarded for their paines with the tribute of the *Hand*, and that other of the *Heart*. Such Ministers, who either by preaching or writing (which latter is the more laborious and beneficiall to the Church) endeavour to beat down Sinne and Heresie, and to advance the Truth, such are not to be slighted; God expects, and requires in his Word that you afford them civill respect in reverencing their persons, and expressing that inward reverence by outward gestures and acts of the body, which wee afford to those that are in high place and esteeme amongst us.

Exodus 20. 12

Againe, it is the Will of God that you afford them sufficient maintenance, to encourage them in their labours, to keepe them from distractions, and diversions in their studies, that they be not forced to take care for their backs and bellies, when they should be studying the good of Soules. Now, if I were enjoyned to speake my inward thoughts, and to discharge my conscience in the Eares of the World, I should protest that I conceive there is no greater cause of the paucity, or fewnesse of able *Ministers* but this, the scantinesse of meanes, or the want of maintenance. This (besides the contempt that lyeth on the Calling, together with the difficulty in discharging the duties of it) this is the maine reason that there be so few who doe undertake it, and so few, who, having set themselves to this great work, discharge it as they ought. For whereas a Minister should be like *Job's Eagle*, ever soaring above the World in contemplation, and like *Solomon's Ant*, ever working and alwayes employed in holy actions, such as are Prayer, reading of the Scriptures, and other Classicall

Job 39. 27

Anthours

Authours ( which are so many Lights and Lamps set up by God in his Church for the better understanding of those sacred Oracles ) I demand how it can be possible for men ( as wee are ) clothed with flesh and blood, *subject to the same infirmities with others,* to attend those duties of *Contemplation and Action* in our Callings, when wee heare the cries of a Family wanting bread, when wee feelee the sharpnesse of the cold for want of Clothes, to redeem us from Winters sharpe talons, and the contempt of proud worldlings, who are apt to make the outward habit the measure of a mans abilities, and conclude he is unlearned because not well clad. Jana. 5. 12

Again, I demand of those who would have the Minister live on Almes, how it can be possible for them in so meane a condition to tread the steps of *Christ* and his *Apostles*, to conforme themselves to *His* and *Their* examples by abounding in works of Charity, as feeding the Hungry, clothing the Naked, lodging the Harbourlesse, entertaining Strangers, how shall they do this whilst they live in want themselves ? How shall they obey *Christ*s command, *Joh. 21. directed to Peter, and in him to us, Follow me?* Joh. 21. 19. How can this be done by them so long as they want *Leggs, i. e.* Meanes and Ability to do good to *Christ*s poor Members ? How can they be *οὐκ ἔχοντες*, as *S. Paul* commands, *1 Tim. 3. 2. i. e.* Good House-keepers, if they have not a provision, and that set and certaine for themselves and others ? If themselves be fed at the Trencher of benevolence, what asurance will they have of a dish of meat for their poore hunger-bitten Neighbours or Strangers, that shall flie to them for reliefe in their necessities ? I speak to the Experience and Judgement of discerning *Christians*, whether or no to live on benevolence and uncertainty will not in a short time beggar the *Ministry* ? Does not variableness and changing attend the humour and nature of man, as it doth all things else under the Cope of Heaven ? Was it not so in *Christ*s and his *Apostles* times ? Did not the people of *Lystra* that made a God of *Paul* on the one day, stone him on the other ? And in the very Infancy of the Church, when zeal burnt hottest, our Saviour himselfe found even then a coole blast, when for want of ordinary supply he was faine to fetch *twenty pence* by a Miracle out of a Fishes mouth to supply his want, *Mat. 17. 27.* Acts 14. 11. 19



Mar. 1. 17

believe, if we depend upon the Peoples wills, or lived (which God avert) upon an arbitrary maintenance, in a short time we that should be *Fishers of Men*, should turne *Fishers for money* in the dirty puddles of the World, being forced by extremities to doe what is repugnant and contrary to the dignity of our Calling, which is (as hath beene said) to be the *Ambassadors of God*, 2 Cor. 5. 20.

## SECT. VI.

*What portion by way of maintenance according to Gods Word, belongs to those Ministers.*

**W**ELL then, the necessity of a sufficient and fix maintenance being proved, the *quota pars*, the *how much* may be questioned: And indeed it is a question which hath put the wits of the learned upon the rack of invention to find out Arguments to prove this position, which I shall (*συνταξά*) maintaine, *That a tenth part is due to the Clergy Divino jure, by Divine right, built upon the will, or founded upon the Word of God.*

1 Argu.

My first Argument to prove this shall be drawne from a certaine rule, commended to us by the Ancient Fathers, That whensoever wee finde in Holy Scriptures that our Saviour Christ Repealed a precept out of the old Law, and did not withall repeale it, that Precept is obligatory (for the matter and substance of it) to us in the new. Now we finde that he repeated the Precept concerning Tithes when he rebuked them for their Hypocrisie and Covetousnesse, but he did not repeale it by forbidding the fact, therefore Tithes are agreeable to the mind of Christ. *These things ought yee to have done, &c. Mat. 23.* The doing whereof, if it had beene a Sinne, would in the naming of them have been forbidden, and prohibited by Him. The like may be averred from that place in the *Hebr. c. 7. v. 8.* *And here men that doe receive Tithes, &c.* Christ by his Apostle mentioning the receiving of them, without any of the least reprehension, seemes to stampe upon the payment of them his allowance and approbation.

Mat. 23. 23

2 Argu.

Againe, if the *Law of Nations*, which is an universall and joynt consent in the practice of certaine duties, if that be no other then



then the *Law of Nature*, which in Oratory is called the *Law of Reason*, by Divines the *morall Law*, I may inferre that so farre forth as a Tenth part is due by any one of these, so farre likewise it is due by all the rest. Now that to pay a Tenth part of their increase, and a Tenth of their substance was the constant practice of all Nations in the World is proved at large by Mr. *Selden* c.3. of his *History of Tithes*, and *Montague* in his *Diatriba* c.3. out of these I could produce so many stories of the *Gentiles* and others to this purpose, as would fill many sheetes, and tire the Readers patience. I shall onely acquaint you with one particular out of *Alexand. ab Alexan.* l.3. who sayes, that the Romans thought there was no other cause why *Lucullus* abounded so much in wealth above others, but onely this, that he paid his Tithes faithfully unto *Hercules*, under which Title they worshipped the Sun, and offered the Tithes of their fruits unto him.

From the Premises I may deduce this Inference, that if the *Law of Nations* be the *Law of Nature* (as indeed it is) and this written (as *S. Augustine* asserts) in the hearts of men by the Finger of God, which is the Worke of his Spirit; The practice of all Nations from the Creation till *Christ*, and even till these sinfull Times, may be a sufficient prooffe and warrant to us, that to pay a Tenth is the Will of God, and hath for its ground his Word written in the hearts of men, even the *Gentiles* or *Heathens*, who (as *S. Paul* attests) doe by nature the things contained in the Law, &c. and shew *ἑργον τῆ νόμου* the VVorke of the Law written in their hearts, that is, They doe what the Law now enjoines to be done by us. And they one day will rise up in judgement against this Nation, living in the Sun-shine of the Gospell, and enriched with greater blessings then those Pagans were, yet are we outstripped by them in acts of Religion, which was the cause of *Theodorets* complaint, That the Heathen did give their *τάματα δε τῆς* Tenth and first fruits to be employed in their Idolatrous service to *τιμῆς οἱ τῶν* the maintenance of their Temples, Oratories, Priests, and Altars, in *οὗτοι τῶν ζῶν-* a more liberall manner then is done by Christians. Such honour the *τῶν ἐκ ἀπο-* Priests of the Living God, and Ministers of *Ἰησοῦ Χριστοῦ* *λαύσειν ἱερῶν.* *Jesus Christ* have not with such profanenesse wherein *Schisme* and *Sacriledge* go hand in hand, and threaten the ruine of Religion and learning.

*Quis scribit in  
cordibus hominū  
naturalem legem  
nisi ipse Deus?  
Aug.*

*Rom.2. 14. 15*

3. *Argu.*

Gen. 14. 20.

The third Argument to prove that the payment of *Tithes*, or a tenth part is agreeable to the Will or Word of *God*, may be drawn from *Abraham* his paying *Tithes* to *Melchizedek* Priest of the most high God, and King of *Salem*, *Heb. 7. 1.* This *Melchizedek*, as hee was a Type of *Christ*, so in this act of receiving *Tithes* of *Abraham* prefigured the *Clergy*, as *Abraham* did the *Laity*, as *S. Chrysostome* seemes to intimate, *Orat. 4. adversus Judeos.*

No man will say that this act of *Abraham* did beare any respect, or reference to the Leviticall Law, which at that time was not constituted. Wee may rather affirme that what hee did was done in obedience to the secret instinct, and inward motion of Gods Spirit, moving him to do that which (as *Hugo Cardinalis* asserts) was not by *Adam* himselfe omitted, who (as it is agreed upon by the Learned) taught his Sonnes to offer First-fruits and Tenths to God, and undoubtedly hee himselfe was *Θεοσιδaxλoς*, taught of God. And this Lesson being writ in the booke of Nature (I meane that which is rationall) *Jacob* it seemes had well learned it: for surely hee was moved and stirred up by the Law of Nature, whose dictate hee followed, when (as wee read of him, *Gen. 20. v. ult.*) in his journey to *Padam Aram* to fetch him a Wife, he vowed that if God would accompany him in his journey, and give him Meat and Cloth, so that he returned with safety and comfort, then (said hee) *the Lord shall be my God, and the Stone which I have set up as a Pillar shall be Gods House, and of all that thou shalt give mee will I give the tenth unto thee.* Here by the way we are to note with a learned Interpreter on this place, that *Jacob* did not bargain or condition with God, that if God performed what hee desired, then the Lord should be his God, and that hee would build him an House, and pay him *Tithes*, and otherwise not; but he alledged it as shewing that by this meanes hee should be the better enabled, and stored to performe with cheerfullnesse those debts and duties which he owed to God.

And that to pay *Tithes* was a debt due to God even before the Leviticall Priesthood was ordained, may be evinced by a remarkable place in *Exodus c. 22. v. 29.* where wee have these words from Gods owne Mouth, *Thou shalt not delay to offer the first*

*Decimas Deo & sacerdotibus ejus dandas, Abraham facit, Jacob promissis infirmus. Walafrid. Strabo.*

first of thy ripe fruits, and of thy liquors, &c. Which by the consent of all Interpreters is to be understood of Tithes and first fruits of Corne, Oyle, and Wine. And therefore Hierome translates the words thus, *Decimas tuas, &c. Thy Tithes and first fruits shalt thou not keepe back.* Here also the word *keepe back*, *non tardabis*, evidently and most convincingly sheweth, that it was a custome of old, even from the time that the World was made, to pay the Tenth of all unto the Lord, and therefore they are required now by God as a thing not new, but ever practised from the very first Creation.

As for the time of the New Testament, under *Christ*, and his *Apostles*, if it be demanded how Tithes stood then, I answer, that they were payed then to the *Priests & Levites*, and in the Churches planted and settled by the *Apostles*, there was a community of all things, and a contribution by way of Almes, which was extraordinary and to serve onely for a time, untill the *Jewish Synagogue* was extinct and buried; This done, when whole States and Kingdomes began to receive *Christianity*, and the Magistrates began to favour the Church, then the Ordinary maintenance of it by paying of Tithes began *de facto* to be reinforced, and generally practised, untill *Antichrist* (the *Popes of Rome*) disordered the Church againe by their *impropriations*, taking away the Tithes from their proper Churches; and lest this act of theirs should be branded with Sacriledge, \* *Alexander de Hales* an *Englishman*, the Father of Schole-divinity, and † *Thomas Aquinas* his Scholar, invented a Plaster to cover this sore (which can never cure the wound nor salve their credit) whilst they endeavoured to prove that the payment of Tithes has no other ground or basis then the *Judiciall Law*, on which they would have it onely built, and that they are *Judicialls*: which opinion is false as that other of the *Separatists*, who hold that they are *Ceremonies*, whereby they charge the Church of Christians of impiety in the highest degree, in appointing Tithes for the maintenance of *Ministers*, and so retaining a Ceremony in the Church after the time of Reformation by Christ, and that against the expresse Doctrine of the Apostle, *Heb 9*. Where he describeth *Ceremonies* in these words, *Carnall rites which were enjoyned till the time of Reformation.* By carnall rites the Apostle understands such worldly and rude

\* In sent. 3. pt. Q. 51.  
† 22. Q. 87.  
Art. 3.

*rude Elements*, Gal. 4. 9. or such *impotent and beggerly rudiments* as served for the institution of the rude and ignorant people of the *Jewes*, but *Tithes* served for no such institution (for they did teach nothing, but served then, as they do now for honour and maintenance of them who are Guides and Teachers of the people.) Therefore they are not *Ceremonies*. Neither lastly *Judicialls* (as the Scholemen fondly assert) for no holy things are *Judicialls*, nor *Judicialls*, holy things, but *Tithes* are holy things, separate from common use for the service of God in the maintenance of his *Ministers*. They are likewise stablished by a perpetual Ordinance (so are not *Judicialls*) being part of the morall Truth, as appears by that of the Apostle, 1 Cor. 9. *The Lord hath ordained that they who preach the Gospell should live of the Gospell*: which Text concludes strongly for *Tithes*, the ordinary maintenance of the *Ministers*; That Ordinance of God being no *Individuum vagum*, but some certaine thing, and a part of Gods Worship, such is the paying of *Tithes*, whereby the *Ministry* is maintained.

## S E C T. VII.

*They that deny Tithes, rob God in his Ministers.*

Seeing then that the practice of paying a Tenth part, hath for its ground and warrant, *Antiquity* and *Generality*, a *Semper* and an *Ubique*, which are called by *Vincentius Lirinensis*, *Fulcra fidei & veritatis*, *The Props of our Faith, and Upholders of the Truth*. Seeing (as before hath been sufficiently proved) we have the actions of our *Forefathers*, of *Christians*, and *Heathens* in all Ages to confirme the same unto us, which actions were the product, the result of the law of nature, imprinted in their hearts by the finger of God, will any man then call that into question, and make a doubt of it, which is thus ratified, confirmed, and commended to us by so ancient, and so generall examples of the most and best that have lived before us; and likewise established by Gospell-Authority? We may as well question the lawfulness of our keeping the *Sabbath* on that day on which it is now observed: we have no expresse command for it, onely the practice of the *Apostles* is a law and rule herein unto us: And shall

Lib. de Hæres.

shall not the example of *Abraham* and *Jacob*, such holy *Patriarchs*, both *Types* of *Christ*, and patternes of heavenly things, be a precedent to us in the former duty, as that of the \**Apostles* is to us in the latter? And may we not as well undertake to alter and change the Limitation of the Sabbath, *i. e.* to make an alteration of it from the seventh day to the eighth, may we not doe this as well as alter that portion of the Tenth part which is appointed and allotted to God? No doubt we may. But that being unlawfull, this latter cannot be warrantable. God is our Lord, we owe him both *Rent* and *Service*. This latter of *Service* we are to tender in a speciall manner every seventh day; The former yee pay unto him when yee give the *Tenth* of your increase, according to *Gods Will*, unto his *Ministers*, to whom hee hath made over that right which he hath to your *Tithes*; so that if yee defraud the *Ministers* yee rob *God* of his due, as is evident by that complaint of *God* by his Prophet, *Mal. 3. 8. Yee have robbed me in Tithes and Offerings*. And assure your selves if you take *Gods Right* from him, Hee for your sinnes will with the Breath of his Displeasure blast you with a curse, so that you shall as another Prophet speaks, *Sow much but bring in little*, your land shall not give it's increase, because it shall want *Gods blessing*, without which all your labours will be in vaine, and your paines fruitlesse.

\*Acts 16. 7.  
1 Cor. 16. 2  
Rev. 1. 10.

Hag. 1. 6.

### SECT. VIII.

*The abolition of Tithes against the authority of Ancient Councils, and the Lawes of the Realme.*

TO prove the warrantablenesse and equity of paying *Tithes* to the *Ministry*, I could by way of Appendix or Addition to my former Arguments drawn from the Law of Nature, and the practice of it in all Ages, subjoyne the authority of the *Apostles* † *Canons*, 35 whereof are agreed upon almost by all to have been theirs. To these might be annexed the confirmation of more then 14 ancient *Councils*, Together with the Statute-Lawes of this Realme, all which enjoyne under a sharp penalty the forenamed duty.

† *The sixth of these is expresse for Tithes.*

It would require a large volume to repeate all the particular

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*Lib. de Hæres.*

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acts of *Parliaments* that have been enacted and promulged concerning *Tithes*, both before and since the Conquest till these Times ; I shall onely commend to your considerations one remarkable passage in that Act of *Parliament* 27. *Hen. 8. c. 20.* which beginnes thus, *That whereas numbers of ill disposed persons having no respect of their duty to Almighty God, but against right and good conscience did withhold their Tithes due to God and the Church, &c.*

I desire all who have stirred against *Tithes* to consider this expression, and to shew the spirit of meeknesse by submitting themselves to the wills of their Superiours, in things that are not repugnant, but agreeable to the Word, the opposing whereof does not onely wound the Conscience, but argues great *Pride* in the opposers, which ever shewes it selfe in a desire of change, and an endeavour to alter the settled Government of that state, wherein they live.

S E C T. IX.

*Certaine Considerations (by way of Motive) to deter men from the thought of putting downe Tithes.*

**B**UT to suppress this swelling humour, or rather rumour of *Pride*, that it breake out no farther to the ruine of those in whom it was first bred ; Let me commend to their judgements certaine *considerations*, which may be so many motives to incite them to desist from prosecuting, or stirring against the rights of the Church.

I *Conf.*

First, let them consider how great a danger may accrew both to their estates and persons by the abolition, subversion or overthrow of those Lawes, which have been of force for so many Ages amongst us. It is an infallible maxime delivered by the Lawyers ; *In rebus novis constituendis evidens debet esse utilitas. ut recedatur ab eo jure quod diu aequum visum est.* i. e. No humane Law which is the Dictat of Reason, and founded upon custome, may with safety be altered and changed, unlessse there result from that change, or alteration, a manifest good to the *Common-wealth*, and that there be a great necessity of changing, and that either because the Law is manifestly unjust, or hartfull to those who

*Aqui. 1. 2. d. 2.  
Qu 77. Ar. 2.  
Quoniam mutatio legis communi salutis detrimentum asserre solet non semper lex mutanda est.*

who observe it. Now there is no Necessity of altering the Lawes concerning *Tithes*, the action of paying being so just, in that it is warranted by the Word, and so profitable to those that doe it; as appeares by the contrary in those who do it not, viz. That those seldome or never prospered in their Estates, who denied this duty to their *Ministers*. As for the profit which may redound to the *Common-wealth* from the alteration of these *Tithe-lawes*, that will appeare to be none at all, if you seriously consider this, That those who overthrow and abolish without any reason the ancient Lawes confirmed by a long continued custome and use in a *Common-wealth*, doe in a manner break the band of a fagot, upon which all the wood falls asunder, and is sooner consumed in the fire: such men may make way for the abolishing of other just rights and customes, which are to the people instead of Lawes, and wherein their liberties consist. Believe it, if the rights of the *Clergy* settled by Law be once abolished and taken away, the next thing that the *Anabaptist*icall *Innovators* would proceed to, should be this, The questioning of the Tenure or Title that any man hath to his Lands or Goods. Witness the bold attempt of the *Levellers*, who have already discovered their designe to overthrow the *Gentry*, and not to suffer any one of the Commonalty, to have or hold any more Lands then the *Sword*, and their misguided *wills* (which they meane to defend) shall permit, or tolerate. He that shall read but a story in *Sleydan* of the *Anabaptists* fury and practises in those dayes, will certainly feare to joyne with them in this bold undertaking of pulling down, and abolishing the payment of *Tithes*. The story is common, and it is this.

Consuetudo est  
vis constrictiva  
legis. Aqu.

Li. 5. Comment.

They first began their commotions in *Franconia*, with a claime of \* *Christian Liberty* (as if this could not consist with obedience to *Magistracy*) and they pretended (forsooth) that the paying of *Tithes* could not stand with that liberty. (O fond impiety!) Neither did they stick here, but, as wickednesse is active, they proceeded to levell the *Nobility* and *Gentry* with the meanest peasants of the Country: and whereas any, under a Gentleman, was forbid by a strict edict to hunt, Fish, or Fowle, they laboured to overthrow that Statute, and did not rest here, but went one degree farther (as they would doe now if they be

Omnia natura  
libera esse et  
communis Ex-  
cusiendum esse  
Principum aequè  
ac Pontificis.  
Romani jugum.  
These were  
their positions.  
Spanhem. Histo.  
Anabap. p. 6.

not curbed) They laboured to settle amongst themselves a *Plato's Common-wealth*, maintaining a community of goods, &c. and equality of States, by which means the common People ranking themselves in the degree of *Nobles*, forbore to worke; and when they wanted, they tooke from the rich by force and violence.

Neither was this all; At last they went so farre in the defence of their fanfied liberty, as to thunder out Excommunications against those who did not adhere to their factions; They excluded them from their meetings as profane and impious, and at last usurped a power even over *Princes* to depose and dethrone them at their wills and pleasures, (brave Popelins!) and for the doing hereof they pretended their Ring-leaders *Muntzer's* visions, which deluded him, as they did those foolish Disciples. For as you may read in the forenamed Booke of *Sleidan*, they were at one time cut off by the *Franconians*, notwithstanding the vaine promises of *Muntzer* their Captaine, to keepe off the Bullets from them with the Robe wherewith hee was clad, &c. But to returne from this Digression to what I chiefly intend; let mee entreate all well-minded *Christians* to consider this story, and to perswade themselves that with the overthrow of *Tithes* will follow the overthrow and destruction of the Clergy; for as *Relatives* mutually inferre one another, as well by a *Positive* as a *Negative* inference; so, take away the Benefit or Benefice which is allotted to the Office, the latter will presently fall and diminish. This the *Apostate Julian* knew well, when he robbed the Church of its meanes, knowing that the want of *wages* would in time bring after it a want of *Workmen*, and labourers in the Vineyard of the Church. For, the sayling of that maintenance which is allotted to *Ministers* to sweeten their paines, and to encourage them in their labours, may occasion likewise such a discouragement to Parents that they will not dispose of their children in that Calling, for feare they should serve Christ upon such poore termes as the *Levite* served *Micol*, *Judges* 17.10. or as the Priests of *Isis* did that Heathen *Goddesse*, who were not allowed a new Suite, untill the old was worn to ragges.

Neither will the *Ministry* by this meanes fall alone, but with

Nay.

Vincem. Chart.  
de Imag. Decr.

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it ( I am confident ) will follow the destruction of the *Nobles* and *Gentry*, who will finde to their sad experience, that *fanſie* and *fury* being the guides of *Anabaptiſts*, when theſe have made uſe of the *Country-mans* Ignorance to pull downe the Hedge and Wall of the *Church*, they will with a wild and giddy violence breake in upon his liberties, and aff'rd no more to the Maſters of the Plow, then they themſelves ſhall think fit; who are ſtrange Judges to determine of our rights and properties. Be ſure, thoſe whom they thinke holieſt ( and ſuch will prove moſt fooliſh, if not moſt wicked and impious ) ſhall have a greater ſhare in the uſe of theſe worldly goods, then they who are more knowing, and have ſpent all their time in ſtudy and *Gods* Service. To prevent all theſe inevitable miſchiefes, ſtrive with all earneſtneſſe of your beſt and moſt active endeavours to defend the ancient Lawes, both thoſe which concerne the *Church*, as thoſe which concerne the *State*, and with the defence of theſe ( which are like the *wheelles* in *Ezekiel's* Viſion, like *Zacharie's* two *ſlaves*, ſo Eze. 1. 16 neceſſary is their dependency of the one from the other, ſo in- Zach. 11. 7 terwoven are they, and knit together, that whoſoever attempts to diminuiſh the former, endeavours by conſequent to deſtroy the latter.) Therefore, I ſay, with the defence of theſe you will defend your own juſt and ancient Liberties; otherwiſe if you overthrow them you muſt looke to be ſlaves to your ſervants, who will admit of no bonds when the ancient bounds of the Lawes ( which hold men to their ſeverall reſpective duties ) are aboliſhed. Be wiſe therefore in time, and beware leſt an over-eager deſire of liberty end in ſlavery; and leſt whiſt you labour too much for a ſuppoſed freedom, you procure the Kingdoms and your own deſtruction.

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S E C T. X.

*The great ingratitude of thoſe who rob God of his Tithes, &c.*

**T**He next Conſideration which I commend to the *Country-<sup>2</sup> Conſid.* mans ſerious meditation is this: To conſider how ungrateful he would ſhew himſelfe to *God* in denying to pay a Tenth of his increaſe to *His Miniſter*. For ſuppoſe that a great Lord

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should give to you a *Thousand pounds per annum*, and invest you freely in so great an Estate, onely on condition of paying to one of his servants *Ten pounds per annum*, or every year, if you should deny to do this and sayle once in the payment, might hee not justly take from thee what he formerly had so freely bequeathed? Even so it is betweene *God* and *Man*. All that hee hath hee receives by and from his blessing; In acknowledgement whereof he has enjoyned thee by his *Word* to give to his *Minister*, his Servant, a *Tenth part* of thy substance, which if thou refusest to doe, thou canst not but expect a curse from *God*, even what *S. Aug.* threatneth against all those who refuse to pay their Tithes, it is, that *God* will reduce them *ad partem decimam*, blast all the nine parts of their Estates, and leave them onely a Tenth without his blessing.

*Aug. Ser. de Temp.*

3. *Consid.*

The third thing which I desire the *Country-man* to consider, is, how he will faile in his expectation, if hee thinkes he shall gaine by not paying of Tithes, but allowing the *Minister* a certaine stipend. Let him assure himselfe that if he be Tenant, his *Landlord* (as justly he may) will accordingly tie him to the payment of a greater rent; So that what hee saves by robbing *God* and his *Minister*, hee will be forced to put it into his *Landlords* purse, and leave to himself nothing but an heavy curse, which hee must look to meet with from *God* for his unthankfulnesse.

4. *Consid.*

Fourthly, let him consider these two particuars.

First, how the Priesthood under the *Gospell* transcends by many degrees, and is farre more excellent then that of the *Law*, and that the *Clergy* now deserves infinitely more then the legall *Priests* and *Levites*; for that our employment now is not about grosse, materiall, and earthly things, as burning Incense, killing of Sacrifices, lighting Candles, &c. but our worke is *Πηρωται ψυχην* *η ἀπαρταει τς κόρην, η δένου θω* as *Naz.* sayes well, That is, To knock of those fetters which pull downe mens Soules to the Earth, so as to delight in vanities: our duty likewise is to wing them by our Exhortations, and raising them upwards, to present them to *God* as chaste *Virgins*, pure and spotlesse, free from all those grosse sinnes which staine the life of worldlings; our worke is to kill and dead sinne in our Auditors, by the sharpe Knife of the *Law*, Preached and pressed to their benumbed Consciences;

Like.

*Naz. or. 1<sup>2</sup>.*

2 Cor. 11. 2



Likewise to invest (by Gods assistance cooperating with us) their *Soules* with new qualities, that so they may live a new life, who were formerly dead in Sinnes and Trespases: In a word, Our work is wholly *Spiritual*, the *Levites* altogether, or for the most part, *Carnall*; They were not, as we are, to give an account to God for other mens *Soules*; And yet consider in the second place, how far their *Salary* or *Stipend* exceeded ours, on whom too lieth the burthen of paying *Tithes* and first fruits. They (as is clearly proved out of the Scriptures and *Jewish* writers by the Learned *Scaliger*, Master \* *Selden* and others) received almost a fift part for severall *Tithes* and duties which were commanded by God, and discharged punctually by the *Jewes*; whose willingness and readinesse to requite the *Levites* paines (nothing in regard of ours) will aggravate the Sinne of *Gospellers*, men that professe *Christ*, yet grudge to pay a tenth portion of what they enjoy, to his Ministers.

\* Lib.Hist. 6.  
2. 4.

It cannot stand with *Christianity* (so sayes a most knowing and judicious Writer of late) which supposeth greater Grace of God in his booke called the Law, to allow a scarcer portion to the maintenance of Gods *led*, The Rights of the Church, account, reckoning up all their offerings, and casting up their receipts, that the *Levites* Revenue *annuatim* could not be so little as a fift part of the fruit of the Land. And then concludes thus excellently to our present purpose, Now that any rate should be determined by the Gospel, agrees not with the difference betweene it and the Law. This constraining obedience by feare, commands under penalty of vengeance from heaven to pay so much: Thus (i. e. the Gospel) perswading men, first, freely to give themselves to God, cannot doubt, that they which doe so, will freely part with their goods for his service. And therefore if the perpetuall practice of Christians must limit those Lawes (he meanes those given to the *Jewes*) which the Scriptures limit not, we see the first Christians at Jerusalem farre\* outdoe any thing that was ever done under the Law, and we see that all Christian people in all succeeding ages have done what the Church now requires but to be continued. Thus Master *Thorn-dike*, whose Learned and Moderate advise concerning Church-government, and other duties belonging to the Church of *Christ*; if it were duly observed and followed, we should find an happy conjunction of Peace and Truth.

Mr. Tho:ndike  
in his booke  
called, The Rights  
of the Church,  
p. 210.

pag. 211.

Hemmes in  
out to the Apo-  
stles and Mini-  
sters of the Gos-  
pell.

But.

*Vid. Maimon*  
cap. 2. cap. 3.  
*Of First-fruits*  
*and Separations.*  
*Id. in Biccurin.*

*Nehc. 3. 10, 11.*

5 *Consid.*

*Gal. 4. 2.*

*Gen. 31. 7.*

But to returne againe to my purpose; Besides that fift part which in all likelihood the *Levites* received of the *Jewes*, the *Rabbins* reckon up 24. gifts which were given to the *Priests*, all which are recorded by a laborious interpreter on *Deut. 18. ver. 19.* These and the other which the *Levites* received, were for a long time freely exhibited; but when these portions were detained, when the people began to be wearie of Gods service, and neglected their duty in not affording such things as were appointed to the *Levites*, then was the house of God forsaken, *Nehem. 3.* Upon which followed those sad consequences, which would follow upon the not paying of *Tithes*, and if *Ministers* depended upon the bounty of their *Parishioners*.

For in the fift and last place, I wish all to consider this (which if they have any love to God, and the maintenance of his true Religion amongst us, will be a curb and bridle to the forwardnesse of *Tithe-Opposers*) it is a perswasion wherewith I am carried, that if the *Ministers* be robbed of their *Tithes*, and they themselves put into that passive Condition, wherein the *Jewes* were under the Law, to be under *Tutors*, to be under *Guardians*, and *Governours*, so as to depend for their livelyhood and maintenance, upon the arbitrary pensions and contributions of *Trustees*, who will pay them as they comply with their humour and fancies; If we were once fallen upon this *pillage*, upon this hard service, I am perswaded we should see in a very short time, the *Clergie* fall either into extreme *Povertie* or high *Impiety*. For suppose the *Trustees* should prove (as it is likely they may and will) either proud or covetous, suppose they prove *Schismaticall* and *Hereticall* oppugners of the Doctrine and antient Discipline of the Church: The best and ablest *Ministers*, men of Conscience, that oppose them in their false opinions and wicked practices must expect to be used, as *Laban* served *Jacob*, whose wages was changed seven times for the worse; They shall be sure for their *Learning* and *Piety* to have the lesse, and so fare the worse. Whereas on the contrary those of loose Consciences will preach to their humours, and comply with them in their Tenets, smoothing them up in their Vices, (that so they may get the greater maintenance) and by that meanes the poore people that live under such *Governours* will suck the poyson of their principles,



principles, be infected with their opinions, especially when they are defended and countenanced by their Teachers.

Thus when good and learned *Ministers* shall be discouraged by meanes of Poverty and want, which like an heavy load and an uneasie Saddle is ever ringing of the back that beares it; you must expect that they will be the more remisse in *Gods* service, not so active in their Ministerial duties, or being poor and sunk into a low condition, they will fall into the peoples contempt, and once contemning their persons; they will ever contemne and despise their Doctrine, though never so good, never so sound and wholesome: by which meanes they will at last fall into *Atheisme* and *Profanenesse*.

As for the Illiterate Teachers, that will be more complying and licentious, they being encouraged more then the others, will drive like *John*, will march on furiously under the Banner of Impudence displayed before them; and broaching new opinions daily, such as shall be minted in the braines of their *Tutors*, those from whom they receive their maintenance, they will in a short time (as hath been done within these few yeares) infect the face and body of the Church with the Leprosie of false Doctrine and heresie, and thereby dishonour God, cast a disgrace upon Religion, and murder the Soules of the poore people committed to their Charge, leading them both by their example and Doctrine into the by-paths of Error and loose profanenesse.

2 King 9. 20.

To prevent all these mischiefs, there is no such course then to suffer the *Clergie* to be so farre *Independant* as not to depend upon their *Parishioners* for an arbitrary maintenance, but to enjoy with quietnesse their just titles to their *Tithes*, which are established and seled upon the severall Incumbents by the fundamentall Lawes of the Land, and that with as much right as any *Layman* hath to his Temporall Estate. And if once the *Clergie* lose their right, assure your selves the *Levellers* will begin with your Copy-holds, and conclude you have no right in the creature because you belong not to their *Monopolie* of Saintship, and not so holy as they are.

Be wise therefore in time, make not a rod for your selves by joyning with *those* in robbing the Church, *who* are resolved (if they be not curbed) having begun with us to end in your ruine

E

and

Rev. 3. 19.

and miseries. Oh rather spend your breath, and be earnest in your prayers to *Almighty God*, that he would be pleased so to enlarge the contracted Spirits of some of our Nobility and Gentry, and so soften their hearts by the dew of his Grace, so clear the eyes of their understandings by the *Collyrium* or *Eye-salve* of his Spirit, that they may see Gods displeasure and the greatness of his wrath against them, for keeping in their hands what belongs to the *Church*, that upon this discoverie they may with free hearts (as many noble persons, Knights and Gentlemen of late years have done) refund, if not all, yet a part of their Impropriations for the maintenance and reliefe of the poor Vicars, who in many places of this Realme are readie to starve for want of meanes, whilst the fat *Impropriators* swell with their greatness, pamper themselves in pleasure, and their proud *Mistresses* are tricked and trimmed up with those Church-livings that godly men in times past gave for the maintenance of Gods service, and its *Ministers*.

I have read that Master Knox a cryed-up Minister in Scotland, whom they say (and it is in his life lately published) had a strange *Prophetick Spirit*, he not long before his death wrote to a General Assembly holden at *Sterling*, 6. Aug. 1571. Exhorting the Ministers to take heed to themselves and to the flock over which God had placed them *Pastours*. And in the close of his letter concludes thus, *Unfaithfull Traitors to the flock shall ye be, unlesse with uprightness and strength in God ye gainstand the mercilesse Devourers of the Patrimony of the Church. If men will Spoile, let them doe it to their owne perill, and condemnation: but communicate ye not with their Sinnes of whatsoever state they be, neither by Consent, nor yet by Silence, but with publique protestation make this known to the world, that ye are innocent of such robberies, which will, ere it be long, provoke Gods Vengeance upon the committers thereof.* Here he spake like a Prophet; for now we see their *Lords* and *Gentry*, all or most of them stained with the guilt of sacriledge, formerly enriched with the Churches patrimony (of which they greedily possessed themselves after their abolishing of *Episcopacy*) Now, for this, and other their impieties, brought to the poore condition of *Bellisarius*. They robbed Gods house, the Church, and God has justly robbed them of their possessions, driven them from their

*Dare obolum  
Bellisario.*

their Houses, their Wives and Families. They devoured their *Mothers* Joynt<sup>r</sup>, and their *Brethren* have devoured them; So that now, *that Kingdome* hath its Deaths-wound, it is now (as it were) giving up the Ghost, it breaths (as is conjectured) its last breath. *Le-ammi* is like to be the motto of it, unlesse upon their solemne humiliation for their forenamed Sinne, *Church-robbes*, and for the finnes of their Forefathers which they have appropriated by their approbation and practise in \* murdering their Kings, Gods Vice-gerents, unlesse they speedily by a timely and solemne humiliation for these crying finnes call back the decrees that is gone out from Heaven against them, and provoke God to mercie, the Sword will not rest till they are brought to utter desolation. Hof. 1. 9.

I shall take leave to subjoyne here that of *our Saviour* to those Jewes that told him of the *Galileans*, whose blood *Pilat* mingled with their Sacrifices. To whom our Lord replied in these words, Suppose ye that these *Galileans* were greater Sinners then the other *Galileans*, because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish.

This Land is not exempted from the guilt of that Nation, the sin of *Sacriledge* is now grown so common, so generally practised, that (as a learned \* Knight saies in an Epistle to the *Ministers* of *Scotland*) it beginneth to be doubted of many whether there be any such sinne forbidden by God, and condemned in his Word. It is often<sup>t</sup> condemned and forbidden, and unlesse ye repent of it ye shall all likewise perish after the example of the *Scotch-Church-robbes*.

For this Sinne (with divers others of a deep staine and die) it is that God hath so sharply punished our *State* and *Church*, being highly displeased with the defaults of the *Ministers* of it, and as highly provoked with the injustice of *Impropriators*, *Lay-Parsons*, both amongst the *Lords* and *Commons*, who eat the Flesh and fat, and leave the bones for the poore *Vicars*, who being starved themselves, starve the peoples Soules. For as the Jewes say, *Nulla farina nulla Lex*. So commonly there is bad or no preaching at all where there is but a small and slender allowance. Which moved that good King *Ezekiah* in his reformation (which did begin with the Destruction of *Idolatry*, not of the *Church*) to

\* From *Fergus* the I. to King *James* of blessed memory, there were 19. Kings murdered, 4. beheaded, 1. banished, 3. deposed, and 3. imprisoned. Luk. 13. 1. 2.

\* Sir Francis Biggor, who lived in the reign of H. the 8.

† Prov. 20. 25. Mal. 3. 9.  
Rom. 2. 22.

לֹא קָמַח  
לֹא תוֹרָה  
El. This.

2 Chro. 31. 4 command the people to pay their *Tithes*, and First-fruits unto the *Priests* and *Levites*, that they might be encouraged in the Worke of the Lord.

And that the *Clergy* of this Land may be so encouraged, the Kingdome of *Christ* enlarged, and the Church edified by reforming of the profane, and informing the ignorant, next to our prayers to God for a blessing on so great a worke, solicit the *Higher-powers* by your frequent and humble Petitions, that by an addition from impropriated Lands, the stipend of poore *Vicars* may be enlarged, and never hereafter undertake so dangerous a worke as to impoverish the other Livings by diminishing the *Tithes*, and Renew that is settled, but rather pay them freely, heartily and willingly. If you do this out of a thankfull acknowledgement to God, that you receive from his fatherly care and bounty, all the good things of this life which concerne both Soule and Body, then may you expect a farther encrease of his blessing upon your persons and Lands, upon you Families, upon your Cattell, and all your undertakings.

It is a dangerous thing to have God your enemy: Curses and Plagues must be expected in this sad distance, when you are not in his favour, and at variance with him, who is *ὁ πῶς ἐν τῷ ὀνόματι αἰωνίου*, the Fountaine of all being, and the Foundation of all happinesse. *Sacriledge* is a crying Sin that sets God at enmity with us. *Church-Robbers* who detaine what is due to their *Ministers* are guilty of this prodigious sinne, which is of that fretting nature, that wasting power, as that it ever in all Ages brought destruction to whole Families successively from Age to Age, as appeares by our Stories (which are *lux veritatis*) and by that passage in *Mat. Paris* of the *Marbolls*; five Brethren who were successively *Earles of Pembroke*, &c all dying issuelesse (which in the *Hebrew* or Scripture phrase is to be cut off from the People) which that ancient Historian attributeth to the just judgement of God for the iniquity of their Father (who usurped) and of themselves, who never restored certaine *Manners* which were taken in *Ireland* from the Bishop of *Fernes*. This story you may find also recorded by *Speed* p. 607.

In the Life of  
H. 3d.

The Eagle which stole Fleth from the Altar, carried a burning Cole with it; which consumed her Nest. There is no roose so high,

high, no wall so strong which the sinne of *Sacriledge* can not level with the dust. Were any pile of building so close, so compact together that it could keepe out Aire, yet it should not exclude judgement, where that horred sinne hath beene fore-admitted.

The consideration of this struck such a terrour into the heart of that most wise Prince, our late K *James*, that hee in the first *Parliament*, in the first yeare of his Raigne, made by a solemne Act, a strict provision against this sinne of *Sacriledge*. The staining guilt whereof being wiped out amongst us by the sponge of their unfained teares, who have robbed the *Church*, and by the faithfull surrender of its Lands and Goods, by Impropriators, to the reliefe of poore *Ministers*, to the maintaining of the *Universities*, and other *Schools* of Learning, to the repairing or building of *Hospitalls* for *Christs* afflicted members, when this Reformation is set on foot (which hath been piously begun by some godly and great persons not long since in this Kingdome, whose Names I shall affix for the imitation of others, at the end of this Treatise) I say when this good worke of restitution is done, then that *Curse* which is intaild to many Families in this Land shall be repeal'd, and instead thereof they and theirs shall receive a  *blessing* from God, who in his Word hath commanded us to *give unto Caesar the things that are Caesars, and unto himselfe the things that be His*. All that we have is *His* (that is *God's*) by right of *Creation*, and *Preservation* by his *Providence*. They had not been without him, nor could they have a good being without his blessing: And now that our great God to shew his bountifull Mercy and Goodnesse, hath demanded of you by way of Rent and Homage, but a Tenth part of your substance, and left the other nine to your use and service; Beware that you deny *Him* not that small pittance, which hee hath made over to his *Ministers* to uphold and maintaine the Preaching of the *Gospell*, and *His* Service in the Church. If you begin to *murmur* against *Moses*, to wrangle with Gods servants, and to turne your Obedience into disputes; if you rob God of his Portion which he has bequeathed to his *Ministers*, assure your selves he will heape upon you and your substance, your Cattell and your Lands, those plagues which he threatens against such sinners, *as will not obey the*

Mat. 23. 21



Read Deut. 28.  
from the 15th  
v. to the end.  
It, Levit. 26.  
from the 14th  
v. to the 40th.

voyce of the Lord; neither serve him with joyfullnesse, and with a good heart for the abundance of all things which they possesse. Deut. 28. 47. He that having received many full eares shall stick to repay but one single Corne, must expect from God a curse, and not a blessing.

The Lord give you thankfull hearts to him for his great Mercies, and loving affections, with a respectfull bountifullnesse to his Ministers.

*Decime ex debito requiruntur, & qui eas dare noluerint res alienas invadunt.* Aug. Sermon. 1. Domin. 12. post. Trin.

i.e.

The payment of Tithes is a debt which is due to the Ministry, and they that pay them not are guilty of Theft and Robbery. Aug.

## A Catalogue of Benefactors, and Restorers of Impropriations to the Church.

1.

THE Right Honorable Baptist Lords Hicks, Viscount Campden, besides many charitable Workes of great expence to Hospitals and Churches, purchased and restored many Impropriations.

1. He restored one in Pembroke-shire, which cost 460 l.
2. One in Northumberland, which cost 760 l.
3. One in Durham, which cost 366 l.
4. Another in Dorset-shire, which cost 760 l.

Besides Legacies to severall Ministers, which are upon Record.

*His righteousnesse shall never be forgotten.* Eccles. 44.

2.

Sir H. Spelman Knight, (To whom the Church owes much for the vindication of its rights) having an impropriation in his Estate, viz. Middleton in Norfolk, disposed of it for the augmentation of the Vicarage, and gave an addition to Congham, a small living neer unto it.

3.

Sir Ralph Hare Knight, after hee had read Sir H. Spelman's first booke in the defence of Tithes, being convinced in his conscience, concerning the illegality and danger of detaining the Churches meanes, got leave of the King (after the restoring of a good Personage) to invest S. Johns College in Cambridge, with the perpetual Advowson of it.

Sir



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Sir Roger Townsend, a Religious and learned Knight, restored three Impropriations to the Church. This was done in *Norfolk*, and the like by many other Gentlemen of that Shire, as my Author attests; upon certaine informations, but relates not their Names.

Sir William Dodington Knight of *Hampshire* a religious Gentleman, restored no lesse then six Impropriations, out of his own Estate, to the value of 600 l. yearly and more.

*The memory of the righteous is blessed for evermore.*

Richard Knightly of *Northamptonshire* Gent. long since deceased, restored two Impropriations, *Fansley* and *Preston*.

Mistris Ellen Goulston, Relict of *Theodore Goldston* Doctor of Physick, annexed the impropriat Parsonage of *Bardwell* in *Sussex* to the Vicarage, and gave them both to *S. Johns* Colledge in *Oxford*. Expressing many godly reasons in a pious Letter "of her grant, and that shee had not been a fruitlesse observer, "and hearer of those Divines, who taught her that knowledge, "without its fruit, and that Love of *Christ* without love to his "Church, was but an empty caske of an empty Faith. And indeed this manner of restitution by giving the Advowson to a Colledge, seemes in the judgement of pious men to be the best, it being a double benefit to the Church, both in providing carefully for the Parish, and selecting out of the *Universities*, able and worthy men for the discharge of so great a Trust, which the *Governours* of the respective *Colleges* so endowed, doe carefully provide.

The Lord *Scudamore*, Viscount *Slego*, hath (as we are informed) very piously restored much to some Vicarages in *Heresfordshire*.

There are many more, whose Names are written in the Book of life, who have been thus beneficiall to the Church of *Christ*. They (with those who are here recorded) shall to all Generations be blessed and remembred. For their posterity a good inheritance is reserved. Their bodies are buried in peace, but their Name liveth for evermore, *v. 14.* Let your light (the light of your Charity and Mercy to *Christ's Church*) so shine (as theirs did) before men, and you shall surely, as they are, be glorified of your Father which is in Heaven. *Eccl. 44. 12.* *Mat. 5. 16.*

I shall wind up all with an ancient Record, which if well digested were sufficient, amidst many hundred stories of the like nature,

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ture, to cease the Sacrilegious from that *murdering*, and *stealing* sin of *Sacrilege*, or detaining what is due to the Church. The Record is of the *Castle of Sherborne*, which being extorted from the Bishop of *Salisbury* by King *Oswald*, was surrendered and given from the Church with bitter imprecations, that they might die issuelesse and unfortunate, who kept it in their hands. *Stephen* after the Conquest first had it, and hee died without issue. Then secondly in *Edwards Third's* time, the Earle of *Salisbury* had it, and also dyed issuelesse. Thirdly, afterward the Duke of *Northumberland* had it, and he was beheaded for Treason. Fourthly, the Duke of *Somerset* had it, who was also attainted. Fifthly, it came after to *St. Walter Ralegh*, who was beheaded. Sixthly, after him to the Earle of *Somerset*. Seventhly, after his fall to the renowned *Pr. Henry*. And after his death to the *L. Digby E. of Bristol*, whose unhappiness, and the danger of having Gods and the Churches imprecation being well weighed, will I hope drive the *Sacrilegious* to an hearty and humble confession of their sinne, and move them to a godly and holy restitution: without which it is impossible for a man to go to Heaven, if that be true to which all Divines subscribe, that, *Peccatum non dimittitur nisi ablatum restituatur*. A mans sin shall not be remitted untill that which hee hath unjustly taken away, and detaines, be restored.

Rom. 13. 8

Therefore give to every one his due. *Tribute to whom ye owe Tribute, &c.* Tithes to whom Tithes are due by a *jus divinum*: and if you have defrauded your Minister formerly, restore what is in your hands, and belongs to him for his former paines, and for the time to come pay him his due with cheerfullnesse, then may you expect from God those blessings which are recorded in *Leviticus*: if you doe it not, you shall be sure of his Curses mentioned in that Chapter, from which, and those finnes to which they are due, Good Lord deliver us.

Levit. 26. 3. to the 14.

*Maiores vestri ideo copiis omnibus abundabant quia Deo decimas dabant.* Aug. Li. Homiliarum Hom. 48.

Our Ancestors did therefore abound in Wealth and Riches, because they paid their Tithes to God.

*Trim. Om. Deo.* *Honori, Laus, Gloria.*

THE END.

